

# Megiddo Message

June 28, 1958  
Vol. 45, No. 13



*"Something hidden  
Go and find it.  
Go and look beyond the Ranges—  
Something lost beyond the Ranges.  
Lost and waiting for you.  
Go!"*

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June 28, 1958 Vol. 45, No. 13

Percy J. Thatcher, Editor  
A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone. The MEGIDDO MESSAGE will

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- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

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### From One "Light Bearer" to Another

Dear Sharon:

Thanks for your letter which I enjoyed very much. I wish we could have been at the Megiddo Mission for March 21st. I would like to have met all my Megiddo friends. I wish we had some Megiddo friends here to associate with.

Here is a verse I like very much:

"I am my neighbor's Bible,  
He reads me when we meet;  
Today he reads me in my home,  
Tomorrow in the street.  
He may be relative or friend,  
Or slight acquaintance be;  
He may not even know my name,  
Yet he is reading me."  
Swift Current, Sask., Can.

S. L. D.

### Sober Thinking by Youth

Dear Betty:

The day of the Lord is drawing nearer and nearer each day. We often wonder if we are prepared to meet Him.

We are free to choose, but from the beginning God has set a basic principle for us: "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." We cannot serve two masters. We are either trees of good or trees of evil. Paul said in I Cor. 10: 21, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." We must have a pure heart, not half and half of flesh and spirit.

Prelate, Sask., Can.

G. G.

### Bereaved

Dear Mission Friends:

Sorrow has come into my home, such as I never realized before. My husband, Charles Ward, passed away May 14, after a short illness of a heart ailment. He stood with me and you good people for many years in the one Faith. He was my companion for the past 47 years. His presence will be greatly missed by me and the family. He was 67 years old. He was born here in Missouri and had lived here all his life.

Please remember me and my family in your prayers.

Culin, Mo.

Mrs. Victoria Ward

We extend our sympathy and the consolation of the Scriptures that a blessed time is coming when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." —Ed.

# Frontiers of Freedom

"SOMETHING hidden. Go and find it. Go and look beyond the Ranges—  
Something lost beyond the Ranges. Lost and waiting for you. Go!"

Age after age, again and again throughout all recorded history this eternal whisper penetrates human consciousness. In response, one man from among the multitudes rises from his stupor, muscles braced, nerves strung, energy roused, thoughts watchful, heart more dauntless than the austere ranges which glower defiance at him.

Speculate with me. Upon what does such a man, this man among millions, turn his back? Perchance it may be a disintegrating society in which oppression has stifled thought and robbed life of creative activity. Or perhaps the divine urge has caused him to turn his back upon life at its zenith of luxury and comfort, of home and friends. Whatever his present fortune or misfortune may have been, this we know: the stalwart pioneer in the picture reckons all that surrounds worth nothing compared with one glimpse of what lies beyond. Nor does he count the perils of the journey, nor the aloneness of his lot, if only he may set foot upon the frontiers of freedom which lie beyond the ranges.

History is made by such men, men who refuse to content themselves with the dead, inert, static present, men who dare to stand ahead of the crowd and bleed if need be for their ideals and convictions. Without this eternal spirit of dissatisfaction with the present, there could be no better future, no progress.

What if there had been no Moses? Then had the Hebrew bondmen perished under the lash. What if no Christopher Columbus who dared to sail beyond the world's rim? What if no pilgrim fathers? And, standing at the center of world history, what if there had been no Jesus Christ? He arrived on the scene when contemporary religionists had fenced themselves round about by such minute, painful, precise, insignificant restrictions as to be imprisoned by walls of their own construction.

Well did He know the Mosaic Law which the Rabbis professed to revere; and well did He know that its deep intent had been lost in a maze of perfunctory observances which the original Law never enjoined. As the time for His public ministry drew nearer, its purpose took on clearer definition. In the roll of the prophets He had read, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me . . . to proclaim *liberty to the captives, and the opening of the prison to them that are bound.*" With crystal-clear perception He recognized His calling.

When His time was come, He entered into the synagogue at Nazareth and stood up to read, as was His custom. "And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and

recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."

His public ministry proved to be an elaboration of that one introductory statement. It was one long proclamation of liberty for the captives, and the opening of the prison to those that were bound.

Truth liberates. Tradition enthralls. "Ye shall know the truth, and the truth shall make you free." Jesus had found the frontiers of freedom beyond the ranges, freedom to worship God unhindered by the dead weight of tradition which had accumulated and built up around the Mosaic Law over the past 1,500 years. The Judaism of that day had substituted empty forms and meaningless ceremonies for true righteousness; it mistook uncharitable exclusiveness for genuine purity; it delighted to sun itself in the injustice of an imagined favoritism from which it would fain have shut out God's other children; it was so profoundly hypocritical as not even to recognize its own hypocrisy; it thought that God could be pleased with a service in which there was neither humility, nor truthfulness, nor loyalty, nor love.

Love. Here was the deep intent of the law which had been lost. Take, for instance, the Sabbath law. Like every other law from on high, it was instituted to *bless* and not *burden* mankind, to provide needed rest one day in seven for man and servant and beast during the rugged wilderness experience and later. But the expounders of the law in Jesus' day had so wrested its original meaning as to pronounce the Master guilty of polluting the Sabbath because He pronounced a blessing on that day—the restoring of the withered hand. They had imposed burdens upon mankind; Jesus was lifting them.

Earlier Jesus had rejected the dignified scribe (Matt. 8: 19—22) and chosen Matthew, the despised and hated tax-gatherer. Furthermore, He had feasted at his house with publicans and sinners, objects of hatred and contempt, outcasts of Pharisaic society. Here was love which thought it no condescension to mingle with sinners to win their souls. Here was the original Mosaic Law recaptured, for had not Moses made ample provision for the stranger within the gate? Here were frontiers of freedom unrestricted by obsolete and meaningless limitations. Here was true religion sundered forever from mere elaborate and external ceremony.

Jesus summarized the whole Sinai covenant and in fact all the prophets in simple, direct, comprehensive terms when He said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law

(Continued on page 9)



## Christ Will Come and Save Us

*A Sermon by the Late Reverend L. T. Nichols.*

**O**F ALL SUBJECTS possible to occupy the mind of humanity, What shall we do to obtain salvation? outweighs them all. As we peruse this subject and endeavor to weigh all by the evidence recorded in the Word of the Lord, let it be with but one desire in view and that one to know truth, remembering that a thousand errors are not worth one truth. For us to believe and tenaciously hold to error will not make it true and can be no aid whatever in assisting us to be saved.

To make a mistake in reference to the way of obtaining salvation will of all errors prove the most fatal, inasmuch as we are allotted only one day, composed of our short mortal career, in which to find out what we must do and to accomplish the work. If we now fail in accomplishing this task, it will be an eternal failure; for there shall be no chance to make another trial. Therefore let us seriously and conscientiously consider this subject in the light of divine revelation, without any regard whatever to the thoughts or sayings of men; for it is our only safety.

It is imperative that we have this fact deeply impressed that God's thoughts are not our thoughts (Isa. 55: 8, 9), and consequently we should throw away everything depending on the thoughts of man for evidence, and do as commanded in the blessed Word, believe and "speak as the oracles of God" (I Pet. 4: 11). Do not begin to interpret and tell what God means, but let Him do His own interpreting. Read His Word with reverence—realizing that He always means exactly what He says—believing nothing we cannot read therein. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20). By following this rule we shall become armed with the mind of Christ and all believe and speak the same things, thus obeying the command given by Paul, the apostle to us Gentiles, in I Cor. 1: 10.

### Good Works Essential

The world have been educated and are being taught at the present time all over the land that works of righteousness are not necessary to salvation. In place of the wonderful truth that God saw fit to proclaim long ages ago that we must work righteousness to obtain salvation, they endeavor to palm off on the minds of men—and have been successful in making the majority believe—that the work of righteousness has all been done for them, that all they have to do is to ask that it cover them, and immediately it cloaks them over; sin is obliterated, the gates of Heaven open, and the way clear for them to pass through and go free. If true, it would be a very easy matter to be saved. But will this fancy conceived in the mind of man prove true? That is the question. If it only proves true, I will lift both heart and voice in loud acclamations of praise to my Maker for revealing such an easy way. But inasmuch as it is opposed to every passage of Scripture, inasmuch as it is directly opposed to the teachings of the apostles, prophets, and Jesus, how can you rest secure, I say, how *can* you feel secure, how can you think there is any prospect of being saved?

They not only teach you that works of righteousness are not necessary to be performed by us, but teach still further—oh, if you could only realize the iniquity it is in those who are being sent out as educators and guides in life not only to teach that works of righteousness are not necessary to salvation, but to teach people they are saved already! Here we are surrounded with sorrow, sickness, disease and pain. Now, pray tell me, is this salvation? Can you tell me you are saved already? "Sin is the transgression of the law" (I John 3: 4). If you transgress the laws of nature, you will be sick. The richest man will burn his finger as well as the poorest. You contract a cold, perhaps pneumonia sets in; pretty soon it wears out your system and you die; is that what salvation consists of? Tell me what you are saved from. You are saved from nothing. It is not yet time for people to be saved. This is not the day in which to be saved. That is the difficulty, they have been taught that they are saved now. This is only the day of preparation. It is called the "day of salvation." Paul declares in II Cor. 6: 1, 2, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time, behold now is the day of salvation.)"

We ask, Does salvation come in the morning, or in the evening of this day? And the Master answers the question and declares to us that away down, down, down at the end of the day is the time of visitation. The Master will come at the close of the day of salvation. He will surely come, and you remember it declares to us in Matt. 24: 13 that whoso endureth unto the end, "the same shall be saved."

It reads in Matt. 25: 31—33, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left." Salvation has not come yet, you see; it will be when He comes "in the glory of his Father with the holy angels" (Mark 8: 38) and sits upon the throne of His glory. Has He ever come yet with all the holy angels? When He comes with all His saints He will sit upon the throne of His glory. He will come with a multitude of the heavenly host; an innumerable company of angels will accompany Him.

This is one of the wonderful things unfolded to John the Revelator as he looked into the future and beheld this glad time. He declares he heard a great voice from heaven saying, "Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." The time of salvation has then arrived: the marriage of the Lamb has come, "and his wife hath made herself ready." Now is the day to be made ready; now is the time of preparation; now is the time to put on the wedding garment; now is the time to

cleanse our robe so it will be pure and white (Rev. 19: 6—8).

Jesus declared to those at Sardis: I have "a few names"—how many? A *few* names. This is not difficult to understand. I have "a few names . . . in Sardis which have not defiled their garments;"—and what shall be the result?—"they shall walk with me in white: for they are worthy." He declares it all depends upon making ourselves ready. These few—how many?—few, *few*! This is in the last Letter, the message He sent to John (Rev. 3: 4); and in His first sermon Jesus said: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 14). These were His first words, and also among the last words ever heard from Jesus after He had preached three years, after He had ascended to the Father and was seated at His right hand on the great white throne of God; after He came to earth again, after He had put Paul into the ministry. His love yet reached out to us, and He sent an angel to John on the Isle of Patmos.

He was not satisfied with three years in their company, but came back and put Paul into the ministry; and Paul says: "The grace of God that bringeth salvation hath appeared." Oh, if you do not get the grace of God, you will not obtain salvation. But Jesus had not finished telling about this grace; He had not completed His wondrous message. He wanted to proclaim the wonderful way we must go in order to live. He put Paul into the ministry to bear His name to the Gentiles. This time had come. It was time to widen out. So He said to Paul, You are a chosen vessel unto me to bear my name to the Gentiles. Was it to say, "Jesus, Jesus"? was it simply to trust in a name? The angel was sent to give a final explanation, and he said: "He had on his vesture . . . a name written . . . and his name is called The Word of God" (Rev. 19: 13). This name is the word of the living God.

#### Hearken to the Name or Word

This is the name that Paul, as a chosen vessel, was to bear to the Gentiles. And how many of us have paid attention to this wonderful name; yes, paid attention to this *name*, not to the fancy or imagination of men, but to the *written name* of the living God? And in this written name, this living message He wanted Paul to bear to the Gentiles, in this name that He sent an angel to proclaim to John, He declares plainly: I want it not only to be spoken, I want this word of mine not only to be borne to the Gentiles; but I want John to grasp his pen and write, so that he that readeth may understand these sayings. He began: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus. . . . Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein" (Rev. 1: 1—3).

He bare record of the *word of God*. We need not trust in man. If we follow the narrative and pay attention to what that name which Paul bore to the Gentiles teaches, we will no longer trust in man but in the Word of the living God, and always do what it commands. If we trust His word, what shall be the result? We shall believe

what Paul, a servant of God, teaches, that "the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2: 11, 12). This grace of God hath appeared to all men, and this grace brings salvation. And it declares that it *teaches* us to live godly in this *present life*—right now! Here is the time to live soberly, righteously, and godly, not wait until some future day, not expect our robes to be made white for us.

Salvation depends upon our conduct. And you will find you have to "work out your own salvation." Turn to Phil. 2: 12 and see what Paul says. He declares: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." What a strange thing to say if all the religious world is saved now! Jesus said to *work*, and here Paul says, "Not as in my presence only, but now much more in my absence, *work out your own salvation with fear and trembling*." This tells you that if you do not work out your own salvation you shall never have it. Would it not be strange language to use to tell them to work out their own salvation if they were already saved? These words were never addressed to sinners, to everyone of the world at large, but to his Philippian brethren. But if Paul had been like many of the religious teachers of our day, he would have told them they were saved already. Could you be saved if you were already saved? Could you work out your salvation if you already had it? If you already have your glasses on, there is no need to put them on. You have to work out your own salvation—and who says so? The God of Heaven. Oh, I would not dare, for a houseful of gold and silver, say anything God does not say. I would not tell you one thing I could not pick up my Bible and read to you in so many words. You see, that is what makes me a happy man; I am with God, and am standing on the Rock of Ages. I dug deep and cleared away the rubbish until all the sand of the world is washed away, and I am on the solid Rock. "Jesus is a rock in a weary land." This wondrous truth will drive away the sand.

#### The Beauties of Salvation

For my part, I want to be saved from sorrow, pain, and death. That is what salvation is for. I am longing for something of real worth. I had rather be saved from sickness, sorrow, and death than have all this vain world affords. What would you give to gain this great salvation? If you had ten thousand dollars you would give it all if you knew for a certainty you would live a thousand years free from pain. But here we find placed before us an opportunity to obtain something better; God has promised that if faithful we shall have life that shall never end. Not only a thousand years of life, not only a million years of life, not only a billion years of life—He was not satisfied with that—but length of days forevermore, the riches of Christ that passeth understanding! Saved, life without end; no end to life, joy, and happiness! That is what salvation consists of; it is worth something. But when shall this time be? We read in Isaiah 25: 9, "Lo, this is our God; we have waited for him, and he will save us." He will come and save us. We are not saved now; it will never be until this wondrous testimony is fulfilled. Turn to Isaiah 35: 3, 4, and read what it says, "Strengthen ye the



weak hands, and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not." If this confirmation were, Fear not, for you are saved already, I would say so too; but it says, "Fear not: behold, your God will come with vengeance, even God with a recompense; *he will come and save you.*" You see, salvation cannot come until Jesus arrives upon the scene. And if ever saved, you must now work out your salvation with fear and trembling.

We must faithfully tell you what the *Bible* says, and it declares plainly that salvation is the reward of right doing, to be given at the Throne of Judgment to those who stand before God when the time of separation has come and He separates the sheep from the goats. If we are the sheep, He will give to us eternal life, give us salvation, and we shall no more be sick, as declares the prophet, for the inhabitant shall no more say, "I am sick" (Isa. 33:24). Oh, I would like to live in that wondrous time that is coming! And it says—returning to chapter 35:10, "The ransomed of the Lord shall return, and come to Zion." In what condition are they coming? "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." No sorrow or sighing there! Say this to them that are of a fearful heart; say this now to a dying world. Tell them our God shall come—Christ, Immanuel, God with us—and give every man a reward according as his works shall be. He says those who are saved "shall return, and come to Zion with songs and everlasting joy upon their heads . . . and sorrow and sighing shall flee away." He will come, and then shall the ransomed be redeemed from sickness, sorrow, pain, and disease and death.

That will be a salvation worth having. Oh, there is something solid, something real and genuine in truth!

The prophet cries out again: "O Zion, that bringest good tidings, . . . lift up thy voice with strength; lift it

up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: his reward is with him, and his work before him." His reward is *with Him*, and He will come and save you. This is the teaching of the blessed Bible; and, beloved ones, just as surely as this Word abideth forever, just so surely the word of man shall pass away. And if His word abideth forever, then we must work out our salvation with fear and trembling.

Here we are in the last days, away down near the coming of the Master to reward His servants, and if ever we are saved it will be because this word has worked in us and caused us to work out our salvation. If this word does not cause us to make ourselves ready, we shall never be saved. I desire to be saved, then I can bid farewell to every pain, to sorrow and disease. Work our *your* salvation, thus prepare yourself and make yourself ready, and God will come and save you, just as He has said.

How different from the teachings of the day! and yet so plainly written and recorded in this wonderful Book that it is astonishing all cannot see and teach it. All who really believe it will work out their salvation, will clothe themselves with the robe of righteousness, the clean linen pure and white, and receive the grace to be given at the revelation of Jesus Christ. Work out your salvation in fear and trembling; then, by and by, with your heart lifted with your hands to God in the heavens, you will thank Him that you ever heard this wondrous story. What story? Some fairy tale, some dreamland fancy of the brain of man? No! the wondrous story Jeremiah proclaimed; the wondrous story Isaiah heralded forth; the wondrous story that Paul with such zeal impressed upon the minds of his hearers. Thank God you ever heard this gospel story, and with faith in His blessed Word work out your own salvation with all your mind, might, and strength.

Oh, let us unite our voices as never before in sounding forth this mighty wisdom of God to a dying world! Amen.

## Are We Afraid of Freedom?

MANY thoughtful Americans are becoming concerned about the safety of our national freedom. An ever expanding central government, threatening to undermine State and individual rights, is one cause of concern. Then the popular idea of cradle-to-grave security is destroying individual initiative, and laying the groundwork for the welfare state. In this way the less adventurous are becoming afraid of freedom, willing to accept a certain amount of restraint for the sake of security.

The encroachment of subversive ideologies to undermine our American way of life is another cause for concern. People today have become terribly afraid of communism, hence our investigations which easily become intimidations. Today any differences of thought are apt to be labeled subversive. This in turn tends to stifle freedom of speech. People are becoming afraid of freedom.

The quest for freedom is active among nearly all subjected peoples today. Nationalism has its sponsors in

nearly every part of the world. Peoples living under colonial authority now demand the right to self government. Yet freedom has its price. Not all are prepared to pay that price.

The cost of freedom to the free world is terrific. During the past ten years this country alone has poured about three hundred billion dollars into armies and armaments, and invested another fifty billion to purchase friends to strengthen the Western orbit of nations. But costly as it is, freedom seems worth it.

The most valuable of all freedoms, the freedom from self and sin, is a freedom available only to the Christian, but it too bears a startling price tag, making many afraid of it. A man must be willing to pay all that he has to gain that freedom. The Roman chief captain, inquiring into Paul's status as a freeman, said of himself: "With a great sum obtained I this freedom." But no sum of money, however large, can purchase freedom from our earthly interests, freedom from the smallness and pettiness, the

stubbornness, the rebelliousness, the selfishness, which are an integral part of our very natures. "Jealousy is as cruel as the grave," said Solomon, but how few over the ages have had the courage to banish that enslaving propensity from their lives, so they can rejoice to hear their competitor receive the praise they had hoped to get.

Sin in our hearts enthralls us, refusing to admit it makes us much unhappiness. Yet in an effort to save the worthless face of the "old man" we will stick to our position, retreating inch by inch, only when the evidence against us becomes too convincing to be comfortable. Oh, why are we so afraid of freedom?

Many years ago a cartoon appearing in a weekly paper published in this State pictured the "prisoner of the bottle." A liquor bottle was depicted with a barred gate hinged to the main body of the bottle. The door was ajar and the drunkard was looking through the narrow opening but was afraid to venture out for fear of the past, and dread of the future—which were depicted as two ugly dogs. He had been a slave to his appetite so long that he was afraid to come out into the open and face the facts about himself and become a free man. During his few sober moments he realized his helplessness, and the futility of the sordid life he was living. But he reasoned that another drink would bury his remorse, and cause him to forget his duty to his family and society, and being afraid of freedom he made the easier way his choice. How often we have been like that drunkard!

The way of the transgressor is always hard. Brother Nichols showed a keen insight into the Christian problem when in one of his sermons he said: "After falling again and again in the same transgression, it takes courage to go once more to the throne of grace and petition God for the chance to try again, and for strength to overcome the evil that is so persistently bearing us down."

One of the cardinal principles upon which the American Constitution is founded is freedom of speech. But under certain circumstances even that freedom can be a cause of alarm. Some time ago a member of the Supreme Court defined "freedom of speech" as "freedom for the word that condemns one individually." Adherence to this freedom is especially vital to growth in the divine life. It is a freedom we must never be afraid of.

When the children of Israel left Egypt they thought they wanted freedom, but soon they became afraid of it. The wonders God had wrought through Moses in plaguing Pharaoh and the Egyptians had made a deep impression on their mind. The crossing of the Red Sea on dry land and the destruction of their Egyptian pursuers had deepened that impression. Things were going their way; as God's chosen people, uninterrupted success should accompany every campaign. In less than a year they had arrived at the gateway to the Promised Land, the land of Canaan.

Moses then sent twelve men, one from each Tribe, to spy out or evaluate the land. They brought back the report that the land indeed was beautiful and fruitful. But they also reported that they saw there men of great stature, giants, beside whom the Israelites felt like grasshoppers, these they must overcome before they could possess the land. Two of the spies, Joshua and Caleb, were not afraid of freedom; they wanted to move right in. But the other ten spies brought back an evil report, and as so often happens, the people hearkened to the wrong counsel. They became afraid of freedom and counselled among them-

selves: "Let us make us a captain, and return to Egypt." Only a short time before they had left Egypt in high spirits and with a song on their lips. Now they were ready to return and knock at the gates, and ask re-admission into bondage.

"How much effort are we willing to make to obtain freedom? That is the decisive question. A little while ago a prisoner escaped from a Maryland prison through a tunnel which it had taken him two years of incredible risk and hardship to dig. He hated the walls that locked him in. Some of us may be locked in prison walls, and we may not know it, because moral and spiritual prisons are not as obvious as physical ones. Yet they may be just as devastating. Some sin unrepented and unresolved, or some hidden selfishness which we tried to forget was sin, has put us where we cannot walk out any more into the unbounded world of faith and hope which once was ours. We are restricted men, and we will stay restricted until we are fully bent upon deliverance." And there are chains round some of us this moment—chains of habit that bind us to narrow interests and fleshly ways, chains that tell us every day of the ignominious limits within which we have let ourselves become condemned to move.

Are we afraid to take our own life in our hands, go forward in the prosecution of every duty, whatever the consequences? Are we fearful to take a step in the dark, pressing on by naked faith? Do we, like doubting Thomas, refuse to believe until we can see an unobstructed path stretching into infinity before us? If so, we are afraid of freedom.

If slaves to conformity, so we do not dare to be different in dress, in speech, in deportment, in the ways we spend our time, in our approach to life's many problems, we are afraid of freedom. And cowards never will satisfy the demands of an all-knowing Judge who decrees: "Be strong in the Lord, and in the power of his might." "Watch ye, stand fast in the faith, quit you like men, be strong."

"He that committeth sin is a servant of sin," said the Great Teacher. Obtaining freedom is as simple a matter as ceasing from sin. Then why should we be so afraid of that freedom?

As contenders in the Christian race, we want life. We want freedom from mortality with its limitations, ending in certain death; but our gaining that supreme freedom in the world of tomorrow depends upon our bold and uncompromising stand against the enslaving evils of today.

God is my guide,  
I cannot stray;  
He walks with me  
And shows the way.

God is my strength,  
He keeps me well;  
His love for me  
I daily tell.

God is my light,  
Through Him I see;  
In every hour  
He leadeth me.

God is my shield,  
My strong defense  
'Gainst human pride  
And sinful sense.

God is my life,  
Supreme, divine;  
His Love and Truth  
Forever mine.

God is my all,  
In Him I trust;  
I know naught else,  
Serve Him I must.

# SUCCESS

## Secular Business — Persistence Christian Business — Faith and Love

*An Essay by a Megiddo School Pupil*

FOR many years Otto Vogt, his wife and three children, struggled, toiling from sun-up till late at night to eke out a bare existence on their farm. The meager returns and the backbreaking toil so discouraged Otto that at last he decided to look around for more lucrative and satisfying work.

Although he had but twenty-five dollars, he undertook the business of manufacturing glass fronts for clocks from a friend who had failed and was ready to sell out. His friend, who was pessimistic of the outcome, agreed to let Otto have the shop with its contents in return for the back rent. Otto knew that cheap clocks were being turned out by the million and so he determined within himself to get as much of the business as possible. It was necessary to beg the landlord to trust him for the back rent. Evidently his zeal and energy so impressed the landlord that he consented to wait.

The equipment was poor. Part of it had to be discarded and that which could be used had to be rebuilt; but Otto didn't mind the work as he felt sure that a man could make money manufacturing almost anything, provided there was a demand for it.

Making the glass fronts was not hard, but two things were necessary—accuracy and speed. This was because the profit was in a smaller fraction of a cent.

His first order was for 5,000 glass fronts. Otto was elated. It meant one hundred and seventy-five dollars; but it was some days before he could turn out anything passable. Finally, he began to improve—a hundred good ones a day, then two hundred, then three hundred. Often he would work all day and in the evening he would lie down on the floor of his shop for a little rest before resuming his work again. More often than not he toiled far into the night or into the wee hours of morning.

He finished his first order in three weeks and was paid in cash.

His first year was spent mostly in experimenting, learning to turn out crystals cheaply and quickly. That year his total business did not amount to much. But since that time, year by year, by dint of hard work and perseverance and in spite of many setbacks, it has steadily improved.

Now he has a modern new plant, with up-to-date equipment and a turnover for one year of one hundred and fifty thousand dollars.

When searching for business he found that some manufacturers had had unfortunate experiences with his predecessor but when Otto proved to them that he was honest and reliable they became his steady customers.

His sense of fair-mindedness led him to refuse to lower his price to one clock firm who wanted to undersell his competitor. Otto reasoned that if he lowered his price to one customer he must do the same to all. He got the order anyway, because of his superior workmanship and he still retained his impeccable reputation.

There are no two ways about it, Otto Vogt has had

success, but success did not come flowing to him without sacrifice and effort on his part.

We might think that a business such as this, founded on vision and determination and maintained on perseverance and honesty could not avoid prosperity, yet the results of material labor are very unpredictable; a depression, keen competition, or a fickle market can change the picture of a flourishing business in a moment of time.

Such is not the case if one decides to employ his talents in the business of the Lord, for He has promised that there will be no failure to one whose business of living is founded on a vision of the future Kingdom and if the vision is not allowed to grow dim and deteriorate throughout the years spent in apprenticeship.

The business of becoming a true Christian is the noblest of all experiences. Some of one's equipment must be discarded, while some can be re-directed and as time goes on one must add to his equipment from the Lord's storehouse.

This business will never grow and expand as long as we retain the machinery of double-mindedness oiled with unkindness. On the other hand, if this business is already stocked with a natural bent for honesty, perseverance and energy, it can be used for the good of the final product.

It is through experiments that we gather experience. By experimenting with the virtues of peace, gentleness, kindness and mercy, we experience such large blessings of happiness and spiritual affluence that there is scarcely room enough in our lives to receive them. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3: 10).

Let us consider three pieces of equipment necessary for the successful culmination of the establishment of a workable, righteous Kingdom on earth: obedience, joy and love.

By obeying God we signify we have faith in the salability of the product; we know without a shadow of doubt that the demand is going to be high, for, "As truly as I live," saith the Lord, "all the earth shall be filled with the glory of the Lord" (Num. 14: 21). Let us strive to get in on the ground floor of this business by prompt obedience to every command. "I will run the way of thy commandments, when thou shalt enlarge my heart" (Ps. 119: 60). God never asks us to relinquish a vice without sending a virtue in its place. These virtues bring lasting satisfaction and joy. "Wherefore I perceive that there is nothing better, than that a man should rejoice in his own works; for that is his portion" (Eccl. 3: 22).

How thankful we can be that part of the equipment is joy, that God encourages us to be joyous. We can joy in this truth; a joy that we live in an age of plenty and rejoice that He has promised us a day when we shall have righteous judgment. It pays to practice the way of joy, because the things done with joy are easily and well done. By releasing joy as we work we overcome the stress and



strain of our tasks. So let us "rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).

Love plays a gigantic role in keeping God's universe going. It is the medium by virtue of which the creative principle of life operates. By making others glad love brings a foretaste of heaven on earth. It is steeped in mercy, deeply compassionate, a miracle-worker, healing the wounds it does not inflict. Love cements the Christian brotherhood in going the second mile to settle their differences.

The most lasting personalities are those who show love and mercy. God's love should be allowed to overflow; to withhold it is traitorous. To think of love only as something weak, sensual and destructive is to be divorced from life's greatest power and sweetest joy. Put love to the most humble task and it becomes exalted. It is the most important part of our equipment—a piece of machinery we cannot do without. "Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7, 8).

Had not Paul known of this love that encompasses the world, he would not have been able to compose his matchless masterpiece, the 13th chapter of First Corinthians:

"If I were to speak with the combined eloquence of men and angels I should stir men like a fanfare of trumpets or the crashing of cymbals, but unless I had love, I should do nothing more. If I had the gift of foretelling the future and had in my mind not only all human knowledge but the secrets of God, and if, in addition, I had absolute faith which can remove mountains, but had no love, I tell you I should amount to nothing at all. If I were to sell my possessions to feed the hungry and, for my convictions, allowed my body to be burned, and yet had no love, I should achieve precisely nothing. This love of which I speak is slow to lose patience—it looks for a way of being constructive. It is not possessive; it is neither anxious to impress nor does it cherish inflated ideas of its own importance.

"Love has good manners and does not pursue selfish advantage. It is not touchy. It does not compile statistics of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when Truth prevails. Love knows no limit to its endurance, no end to its trust, no fading of its hope: it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen."

God's finished handiwork will give a performance, accurate in the minutest detail. Without this love we shall not succeed; with it we shall not fail.

Freedom of expression is not merely a right—in the circumstances of today, its constructive use is a stern duty.—*President Eisenhower.*

You are on the pathway to a successful life when you do more for the community than the community does for you.

When things begin to appear hopeless and desolate, try looking in the other direction.

If you would climb the heights of success, learn more, labor more, and worry less.

To be without some of the things you want is an indispensable part of happiness.

Once you practice good actions faithfully, they become easy, for they are habit forming and a pleasure to do.

## FRONTIERS OF FREEDOM

(Continued from page 3)

and the prophets" (Matt. 22:37—40). From His early selection of Matthew, the outcast publican, to His last words on the cross—"Father, forgive them; for they know not what they do"—here was love which despised none and despaired of none. Here was love manifested in flawless, unblamable relationship with men. Here was a set of rules translated into a way of life. Here was true Christianity in action. Here was big religion, too big for the narrow-minded exclusiveness of the scribe and Pharisee.

If we have not found that religion which has its center and circumference in love to God and man, then there is something hidden beyond the ranges for us which the exclusive scribes and Pharisees may never discover.

"Go and look beyond the Ranges!"

. . . . .

The explorer, hero in this poem by Kipling, upon hearing the divine whisper, set his face to the ranges, and onward he trod through ice and sleet and storm and near starvation, along hostile mountains covered now with drifted snow and again with naked boulders. When he would collapse, exhausted with the rigors of the journey, health imperiled, then the divine whisper, clear as conscience, waked to hound him: "Something lost beyond the Ranges. Over yonder! Go you there!"

Powers indefatigable, he went. To retreat would be failure; to succumb in his tracks, victim of the flogging of the austere would mean a dead conscience—worse than a dead body. For him there was but one course—onward to the land beyond. In that land beyond the Ranges, rich with every good, was ample recompense for every labor and travail of the journey.

Jesus Christ, "pioneer and perfection of our faith," has gone on ahead. Beyond the ranges He has found His Father's will, and, finding that, He has found infinitely more, life beyond death in a vast land of promise which is fairer than mortal man's fairest vision. He offers to share this land and this life which is perpetual with whomsoever will follow in His footsteps. By His own testimony, "I am he that liveth, and was dead; and, behold, I am alive for evermore." "Him that cometh to me I will in no wise cast out." "Whosoever will, let him come."

Here lies the secret to the success of the journey—will power. No power on earth can match it or quench it, and every power in heaven stands ready to assist it. The man whose preeminent, all-consuming, all-embracing desire is for that life which Christ has secured, cannot be halted, or driven, or lured from his course. He laughs defiance in the face of every difficulty. Range upon range serve only the more firmly to fix his resolution that there is glory beyond and that he is capable of achieving it.

Remember, traveler, when once you have turned your back on everything here—wealth, pleasure, career, home, family, friends—when once the goal is set and the journey begun, the soul suffers with the slightest deflection of aim, the least compromise with conscience. For us who have set our stakes beyond the Ranges, there is but one course, and that is ONWARD!

"Something hidden. Go and find it."

# Meditations

## On the Word

*"But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens, God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else" (Isaiah 45: 17, 18).*

We note that the first part of our text gives proof that the salvation of the Bible is a thing future, substantial and everlasting; not a feeling or state of mind attained in a moment of excitement. God's salvation, the salvation for which we strive, is one worth having. Once we attain it we have nothing more to fear; we shall be safely inside the Kingdom of God, "equal unto the angels," never to experience pain, disease, sorrow or death "world without end." This also refutes two false theories: the theological error that the physical world will be burned up at the Last Judgment, and the pseudo-scientific fallacy that in time it will grow old and cold and uninhabitable. "World without end" means just that. "One generation passeth away, and another generation cometh; but the earth abideth for ever" (Eccl. 1: 4).

The second part takes us into a more controversial field, although there is really no need for controversy. It is the fashion in various patterns of modern thought to doubt or deny that there is any purpose in creation as we see it. To them the universe is a haphazard affair, the product of blind chance, largely incapable of supporting life as we know it. Man is an accident which has become a problem. Life itself is "a brief and discreditable episode upon one of the minor planets." Fortunately for those who love life and righteousness, the facts in the case do not support this dark view.

The exquisite order in the physical universe, celestial and terrestrial, would be utterly impossible to explain if we deny Purpose in creation. There are but two conceivable positions: either it came about by chance, or by design. The theory of chance, dear as it is to the materialists, is ruled out. So complicated and so delicate is the balance of nature which makes life as we know it possible, that this is not chance nor caprice; this is the finger of a purposeful God. It is infinitely more difficult to deny it than to accept it. Consideration of the wonders of nature demonstrates beyond all question that there are design and purpose in it all. A program is being carried out in all its infinite detail by the Eternal. But this program is not revealed in the book of animate nature, nor in the record of the rocks, nor yet in the thoughts of the wise of this world. To learn God's plan we must go to His revealed Word—the Bible.

Our text states His purpose in simple words. "He created it not in vain; he formed it to be inhabited."

But this is by no means the ultimate goal. All that we see, all that the earth has experienced to the present moment, is but the introduction to the grand symphony of Creative Design. The earth was formed for a far

grander and nobler purpose—to be the home of the righteous "world without end." "Blessed are the meek," said Jesus, "for they shall inherit the earth" (Matt. 5: 5). Read that noble chapter, the 37th Psalm, and count the number of times this truth is stated and restated. In every case the promise is restricted to "the righteous," "the upright," "the meek," proving that it has no reference to the present social order, in which the meek survive only by grace of Divine protection in a world dominated by the wicked. Throughout the Scriptures the golden thread of promise runs, comforting and sustaining, as in Isa. 51: 11, "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away," becoming very definite in the last Letter, where the redeemed sing, "Thou . . . hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5: 9, 10).

This is the Purpose—or part of it. The primary phase, which includes our time, is the development of the "kings and priests" who will rule with Christ in the future Kingdom on earth. The Millennial phase of the plan will produce the subjects of the Kingdom, "a great multitude which no man could number" (Rev. 7: 9).

Together these two classes of immortals will fill the earth, fulfilling the oath of the Eternal in Numbers 14: 21, "As truly as I live, all the earth shall be filled with the glory of the Lord." His glory is Israel, spiritual Israel, His true soldiers (Isa. 46: 13).

This is His purpose, and what matter if we know little or nothing of the steps leading up to the development of a being with a mind capable of apprehending spiritual truth? What matter if the Creator took uncounted millions of years to set the stage for only 7,000 years of actions? Those dim æons of the past are of no consequence to us in our quest for that "everlasting salvation"; our interest is in the present and its bearing upon the eternal future.

To suppose that this little earth, wonderful as it is, is the best work or the only concern of the Almighty; to think that the billions of stars and planets in infinite space are uninhabited and uninhabitable, is as absurd as it is unscriptural. What is done here is not an isolated expression of creative power, but is according to the eternal purpose of the Creator, "of whom the whole family in heaven and earth is named" (Eph. 3: 11, 15). Life as we know it and our highly specialized balance of nature might not be possible in any other spot; yet there exists a vast reservoir of life as we know it not—immortal life. Every world that shines in the vault of heaven is filled with immortal beings, God's finished work, and they shine by His spirit (Dan. 12: 3).

Nature is plastic in the hands of its Master and Maker, and His creatures can live wherever and under whatever conditions He decrees. Life has existed from eternity past on those heavenly bodies. "The mercy of the Lord is from everlasting to everlasting" (Psalm 103: 17). God in His mercy has given probation and "everlasting salvation" to their now-glorified inhabitants, just as He has given and will give it to our race. There is so little that we know, and so much that we do not know. Therefore we need not venture into deeper waters until we have mastered those which lie nearer at hand.



# Your Questions Answered



**BIBLICAL      PERSONAL      CURRENT**

In view of such texts as Mark 10: 14, 15, I fail to see how you can believe that children will not share in the resurrection.

At His return Christ will call to account from the living and the dead only His own servants (Matt. 25: 19); only those who, having attained to years of understanding, had made a covenant to serve Him. His purpose is to select from the covenant makers His faithful bride who with Him shall rule the world in righteousness. The bride class will be composed of matured believers who through the trials of life have attained to the measure of the stature of the fullness of Christ. Children would not qualify.

According to the text in question, Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Again He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18: 3, 4). Jesus did not indicate the presence of little children in the Kingdom, for nothing immature or unperfected can enter there. What He said was that the faith of little children, their unquestioning belief, their absolute trust will be essential characteristics of every subject of the Kingdom. There are cases where you can find none of more ready, unhesitating belief than a little child! Here is one of the Master's beautiful and inimitable illustrations which reveals as no other symbol could, this particular characteristic of all who enter the Kingdom. Their belief will be childlike.

**What will happen to the children, infants in arms, and toddlers who are alive on the resurrection morning? Will God kill them off?**

By no means. After Christ has dealt with His own servants, then He will reckon with the world at large. None shall be cut off except the sinners who refuse to reform. There are two promises in the Book pertaining to God's dealings with man past, present, and eternally. Upon these we can rely with full assurance. "If any man will do his will, he shall know of the doctrine," and shall be given reasonable lifetime and opportunity to perform (John 7: 17; I Tim. 4: 8). These promises allay all fear that anyone in this age or in the future who is capable of the Christian life shall die prematurely.

**Where did the Egyptian astrologers get the power to perform miracles?**

The answer to this question comes from the astrologers themselves. After contributing to the first two plagues, that is, turning the waters to blood, and bringing up frogs from the rivers, they attempted to participate in the third, the plague of lice. After Aaron had smitten the dust of the earth so that it became lice, "the magicians did so with their enchantments . . . but they could not. . . . Then the magicians said unto Pharaoh, *This is the finger of God.*"

The whole program was evidently divinely arranged to teach Pharaoh that whatever the combined power of his magicians, the power of the God of Moses was greater. God had evidently delegated to these deceivers a measure of His power temporarily, only later to force upon them with greater impact the realization of His own supremacy; and to teach Egypt and Israel alike that man may not compete with God, save but to his own ultimate confusion.

**Please explain such texts concerning prayer as Mark 11: 24. Surely our asking must be for that which is to the good and glory of the Father, and not for worldly things, nor for our own praise or honor. But I am inclined to believe this promise is for this present time, if we have the true charity and faith to believe.**

You are right. Prayer is the most powerful auxiliary in the world to the true believer today. "The effectual fervent prayer of a righteous man," which will of course always be according to the Father's will (I John 5: 14), has the potency to summon the forces of heaven to man's aid and succor. But one thing is imperative: If the windows of heaven are to be open to man's petitions, his desire for godliness and God must be paramount. Conflicting desires or rival desires cut the connection between God and man. Now as always God requires that we have no other gods before Him. If He is supreme in our affections, we hold a parallel place in His—near to the heart of God. He will comfort in our distress, lighten our darkness, and strengthen our feebleness.

A beautiful example of answered prayer is found in Daniel 10: 12. Daniel had been entreating the Lord for knowledge concerning the future for his people. When the reply came, the angel said, "From the first day that thou didst set thine heart to understand, . . . thy words were heard, and I am come for thy words." We do not have the visible angel today, for the written Word is complete; but knowledge is none the less available to supply man's deepest need.

**Who is the devil of II Timothy 2: 26?**

The verse is self-explanatory: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (vs. 24—26). "Those that oppose *themselves*" are faced with the only devil that exists. The Douay Version makes reference to "the sinner that goeth on the earth two ways" (Ecclesiasticus 2: 14). Paul says, "When I would do good, evil is present with me"; "the flesh lusteth against the Spirit, and the Spirit against the flesh" (Rom. 7: 21; Gal. 5: 17). James adds, "Every man is tempted, when he is drawn away of his own lust, and enticed" (1: 14). This counter attack of flesh and Spirit, this co-equal desire for good and evil, makes a man oppose himself. The feud rages until he recovers himself from himself, and by consistency of aim and stability of character subdues his wayward nature—the devil.



## *The Dawn of Peace*

Awake! awake! the stars are pale, the east is russet gray;  
They fade, behold, the phantoms fade that kept the gates of day;  
Throw wide the burning valves, and let the golden streets be free,  
The morning watch is past—the watch of evening shall not be.  
Put off, put off your mail, ye kings, and beat your brands to dust!  
A surer grasp your hands must know, your hearts a better trust.  
Nay, bend aback the lance's point and break the helmet bar;  
A noise is on the morning winds, but not the noise of war.

Almighty God now bids you fear, and glory give to Him;  
Oh, hear the Prophet's warning voice before your eyes grow dim.  
God mustereth His mighty host, He whets His glittering sword;  
Come, kiss the Son of Zion's hill and heed the Conqueror's word.  
Among the grassy mountain paths the glittering troops increase—  
They come! they come—How fair their feet—they come that publish  
peace!

Yea, victory! fair victory! the enemies are ours!  
And all the clouds are clasped in light, and all the earth with flowers.

Though still depressed, yet showers will fall, and, in a little while,  
All radiant with the deathless rose the wilderness shall smile,  
And every tender living thing shall feed by streams of rest;  
Nor lamb shall from the fold be lost, nor nursling from the nest.  
For aye the time of wrath is past, and dawns the age of rest;  
When honor binds the brow of man, and faithfulness his breast—  
Behold, the time of wrath is past, and righteousness shall be,  
And the wolf is dead in Kingdom fair, and the dragon in the sea.

